

The Origin of Onomatopoeia in English and Uzbek Language

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Abstract: *In this article, the linguistic landscape of the world, the artistic image of each language is unique and multifaceted, the national view of this being, the specific phonetic system of each language and its connection with the features of national articulation.*

Keywords: *imitation, descriptive word, descriptive expression, onomatopoeia, descriptive means, noun, verb, grammar form, imitation to sound and state, agglutination.*

Onomatopoeia^[note 1] (also **onomatopoeia** in American English), is the process of creating a word that phonetically imitates, resembles, or suggests the sound that it describes. Such a word itself is also called an onomatopoeia. Common onomatopoeias include animal noises such as *oink*, *meow* (or *miaow*), *roar*, and *chirp*. Onomatopoeia can differ between languages: it conforms to some extent to the broader linguistic system; hence the sound of a clock may be expressed as *tick tock* in English, *tic tac* in Spanish and Italian (shown in the picture), *dī dā* in Mandarin, *katchin katchin* in Japanese, or *tik-tik* in Hindi.

Although in English the term **onomatopoeia** means 'the imitation of a sound', the compound Greek word *onomatopoeia* (ὀνοματοποιία) means 'making or creating names'. The word ἠχομιμητικό (*ēchomimētico*) derives from ἠχώ, meaning 'echo' or 'sound', and μιμητικό, meaning 'mimetic' or 'imitating'. Thus, words that imitate sounds can be said to be **onomatopoeic** and echomimetic¹.

The debate over how languages, words came to be, has not stopped. Because many idealistic and materialistic, religious or secular theories about the origin of language, not words, have emerged in the sources, and it is difficult to unite the conclusions in them at one point.

This indicates the continuation of discussions on this issue and the need for research in linguistics on this topic. By applying the anthronocentric paradigm later developed in linguistics and its achievements to the study of onomatopoeias, it will be possible to draw accurate, thorough conclusions and generalizations on the linguistic nature of the same words². Because in the study of this paradigm, the unity of language and the owner of language are studied together, the cause of changes and renewals in language is sought from man, from society. It is well known that the proponents of individual theory associate hypotheses about the origin of language with words formed on the basis of imitation of sound (sound). In every language there are words that appear by imitating the sounds of nature. For example, in Russian there were *kukushka*, *gavkat*, *shipet*, in Uzbek - *crow*, *waterfall*, *sparrow*, *sparrow*, *meow* (meowing). But such words are relatively rare in language. After all, in nature, things that don't make sound are more than things that make sound. As such, the natural question arises as to where the name is derived for things that do not make a sound. If the hypothesis of imitation of sound is correct, then the number of words made in such a way in the language of the tribes living in primitive society should be greater than in the language of peoples with advanced science and technology, which is not denied by the natural logic of language.

The emergence of language and words is a different phenomenon. The words that are known to us today, how they came into being today, show that the above theories are concerned with the

¹ <https://en.wikipedia.org/wiki/Onomatopoeia>

² Usmanov F. Mythological and folklore characters in the linguistic picture of the world: through uzbek similes // The European Science Review. -№6. 2018. Austria. - P. 54-58.

origin of words, not language. The fact that no one denies that some words are based on imitation, while others are based on social agreement, also confirms our opinion.

Onomatopoeias are words that form a separate group according to their meaning and form, and imitate the sounds and images of people, animals, and other living and non-living things. Some imitation words imitate sounds, while others imitate actions and events. Accordingly, there are two types of imitation words: words that imitate sound (also called onomatopoeia); words that imitate an image. Imitation of sound is related to hearing, and imitation of image is related to seeing, that is, only the sound expressed by imitation of sound can be heard (such as kars-kurs, taq, duk-duk, giyq, meow); In the case of words that mimic the image, the action can only be seen (such as jivir-jivir, lip-lip, yalt-yult, hang-mang).

The existence of words that appeared in each language by imitating the sounds of nature, for example, kukushka, gavkat, shipet in Russian, crow, waterfall, pheasant, sparrow, meow (meow) in Uzbek was the basis for such a hypothesis. Although the shortcomings and contradictions of this hypothesis are obvious, from the point of view of linguistics based on individual theory, it can be said that simulated expressions serve as a foundation or foundation in the linguistic landscape of the world. However, it is understood that the lack of clear written evidence for the origin of language, as well as the existence of various other views contrary to this theory, does not mean that language originated on the basis of simulated expressions. Hence, the hypothesis of imitation of sound does not solve the problem of the origin of language. It is well known that thinking with language occurs at the same time. Therefore, the opinion of the philosophers and linguists who put forward the above hypothesis contradicts the unity of thought with language, because the first imitative sounds in the hypothesis are called "expressed" by the ancients, consciously or unconsciously. In this case, a false conclusion may be drawn that language originated before thinking.

From the point of view of modern linguistics, there is, in general, no connection between things and their name. This has been noted by many scholars. When there was a connection between the thing and its name, the number of languages did not exceed 5,000. It should be noted that it is possible to know exactly the origin of some languages, for example, Uzbek, Russian, Hindi, Tajik and other languages. However, the question of the origin of any particular language cannot be equated with the question of the origin of language, of human speech in general. It is not so difficult to study the history of the origin of both living languages and some dead languages that exist in the world today. It has been determined when many languages appeared, when they were formed. However, when the language of humanity appeared on earth, what words existed in the original languages, what its grammatical features are, has not been and cannot be resolved. Because there were also languages that appeared hundreds of thousands of years ago and then disappeared without a name. Regardless of the phonetic system, vocabulary, grammar, and other specific features of languages that emerged hundreds of thousands of years ago, the study of the origin of language in general is primarily a study of the conditions under which language originated, that is, the conditions under which people began to speak. and it is necessary to analyze and draw conclusions in connection with the question of the origin of language.

Nevertheless, it must be affirmed that imitation has a strong place in the national linguistic landscape of the world. First of all, the simulated expression in each language reflects the articulatory capabilities of the speakers of that language, the phonetic scale of the language. Figurative expressions show how the speakers (in our view, an entire nation) perceive this or that natural phenomenon.

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